THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II. PETER 3: 10).

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THE PHILOSOPHICAL BASIS OF "MORMONISM."

AN ADDRESS DELIVERED BY INVITATION BEFORE THE WORLD'S CONGRESS OF RELIGIOUS PHILOSOPHIES, SAN FRANCISCO, CALIFORNIA, JULY 29TH, 1915, BY DR. JAMES E. TALMAGE.

(*Concluded from page 598.*)

The Church of Jesus Christ of Latter-day Saints is founded upon the literal fulfilment of this prediction—for prophecy it was, though worded as a record of what the prophet and revelator saw—an event of a then future, but now past time.

"Mormonism" as a religious system would be incomplete, inconsistent, and consequently without philosophical basis, but for its solemn avouchment that the gospel has been restored to earth, and that the Church of Jesus Christ has been re-established among men. The Church to-day affirms to the world, that in 1820, there was manifested to Joseph Smith, a theophany such as never before had been vouchsafed to man. He was but a youth at the time, living with his parents in the state of New York. Being confused and puzzled by the "war of words and tumult of opinions" by which the many contending sects were divided, and, realizing that not all could be right, he acted upon the admonition of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1: 5).

In answer to the young man's earnest prayer as to which, if any, of the discordant sects of the day was the Church of Christ, as he solemnly avows, both the eternal Father, and His Son Jesus Christ, appeared to him in visible form, as distinct and glorified Personages; and the One, pointing to the other, said: "This is my beloved

Son. Hear him." The Son of God, Jesus Christ, directed the young man to ally himself with none of the sects, or churches, of the day, for all of them were wrong, and their creeds were an abomination in His sight, in that they drew near to Him with their lips, while their hearts were far from Him, and because they taught for doctrines the commandments of men, having a form of godliness, but denying the power thereof. Thus was broken, by the voices of eternal Beings, the long silence that had lain between the heavens and the earth incident to the apostasy of mankind. In 1820, there stood upon this earth one person who knew beyond doubt or peradventure that the "orthodox" conception of Deity as an incorporeal essence, devoid of definite shape and tangible substance, was utterly false. Joseph Smith knew that both the eternal Father and His glorified Son, Jesus Christ, were in form and stature like unto perfect men; and that in their physical image and likeness mankind had been created in the flesh. He knew, further, that Father and Son were individual Personages—a fact abundantly averred by the Lord Jesus during His life on earth, but which had been obscured by the sophistries of men.

Somewhat more than three years after the glorious appearing of the Father and the Son to Joseph Smith, the young revelator was visited by a heavenly personage, who revealed to him the place where lay the ancient record, which since has been translated through the gift and power of God, and published to the world as the Book of Mormon. This volume contains a history of a division of the House of Israel, that had been led to the western continent centuries before the time of Christ. It is the ancient scripture of the western continent, as the Holy Bible is the record of the dealings of God with His people on the eastern hemisphere. The Book of Mormon contains the gospel of Christ in its fulness as given to the ancient inhabitants of this continent; and in its restoration through the personal ministry of an angel sent from the presence of God, was fulfilled in part the vision-prophecy of John the Revelator of old.

The holy priesthood, having been lost to mankind through the universal apostasy, could be made again operative and valid only by a restoration, or rebestowal, from the heavens.

We affirm that the lesser, or Aaronic, priesthood, including the Levitical order, was conferred upon Joseph Smith and his companion in the ministry, Oliver Cowdery, through personal ordination under the hands of John, known of old as the Baptist, who appeared to the two men as a resurrected being, and transmitted to them the authority by which he had ministered while in mortality. That order of priesthood—the Aaronic—as John the Baptist declared, holds the keys of the gospel of repentance and of baptism by immersion for the remission of sins.

We affirm that the higher or Melchizedek priesthood was conferred upon Joseph Smith and Oliver Cowdery by ordination

under the hands of those who, in the ancient apostolic period, held the keys of the Holy Apostleship, viz., Peter, James, and John.

Under the authority so bestowed, the Church of Christ has been re-established upon the earth. To distinguish it from the Church as it existed in ancient apostolic days it has been named, and this also through direct revelation, the Church of Jesus Christ of Latter-day Saints.

As an institution among men, as a body-corporate, it dates from April 6th, 1830, on which day the Church was legally organized at Fayette, Seneca county, New York, under the laws of the state. Only six persons figured as actual participants in the formal procedure of organization, and incorporation, that number being the minimum required by law in such an undertaking.

Whatever may be the opinions of individuals, or the consensus of belief respecting the genuineness and validity of the claims set forth by the restored Church as to the source of the priesthood it professes to hold, none can reasonably prefer the charge of incongruity, or inconsistency, on scriptural grounds. It is axiomatic to say that no man can give or transmit an authority he does not himself possess. The authority of the priesthood of Aaron was restored to earth by the being who held the keys of that power in the earlier dispensation—John the Baptist. The Holy Apostleship, comprising all the powers inherent in the priesthood after the order of Melchizedek, was restored by those who held the presidency of that priesthood prior to the apostasy, viz., Peter, James and John.

We further affirm that in 1836, there appeared to Joseph Smith and Oliver Cowdery, in the temple at Kirtland, Ohio, other ancient prophets, each of whom authoritatively bestowed upon the two mortal prophets, seers and revelators, the keys of the power by which he had ministered in the long past dispensation in which he had officiated. Thus came Moses and committed to the modern prophets the keys of the gathering of Israel, after their long dispersion. Elias came, and gave the authority that had been operative in the dispensation of the gospel of Abraham. Elijah followed, in literal fulfilment of Malachi's portentous prediction, and committed the authority of vicarious labor for the dead by which the hearts of the departed fathers shall be turned toward their yet living descendants, and the hearts of the children be turned toward the fathers, which labor, as affirmed by Malachi, was a necessary antecedent to the dawn of the great and dreadful day of the Lord, as otherwise the earth would be smitten with a curse at His coming.

9. The Church of Jesus Christ of Latter-day Saints, claiming to be all that its name expresses, or logically implies, holds that its special mission in the world to-day is to officiate in the authority of the Holy Priesthood, by proclaiming the gospel and administering in the ordinances thereof amongst all nations, and this in

preparation for the advent of the Lord Jesus Christ, who shall soon appear and assume His rightful place as King of kings and Lord of lords.

Besides its missionary labor among the living, the Church, true to the commission laid upon it by Elijah, is continuously engaged in vicarious service for the dead, administering the ordinances of salvation to the living in behalf of their departed progenitors. Largely for this purpose the Church constructs temples, and maintains therein the requisite ministry in behalf of the dead.

In the carrying out of the work committed to it, the Church is tolerant of all sects and parties, claiming for itself no right or privilege which it would deny to individuals, or other organizations. It affirms itself to be the Church of old established anew. Its message to the world is that of peace and good will—the message to come and partake of the blessings incident to the new and everlasting covenant between God and His children. Its warning voice is heard in all lands and climes: "Repent ye! Repent! for the kingdom of heaven is at hand."

Such, in scant outline, is the philosophical basis of "Mormonism."

MINUTES OF THE LONDON CONFERENCE.

THE London semi-annual conference was held at "Deseret," 152 High Road, South Tottenham, London, N., on Sunday, September 19th, 1915. There were in attendance: President Hyrum M. Smith, of the European mission; Elder J. M. Sjodahl, Assistant Editor of the *Millennial Star*; President Henry M. O'Gorman, of the Liverpool branch; Elder W. H. Pyott, of the Nottingham conference; Elder Seymour E. Christensen, of the Liverpool conference; Elders Earl B. Broadhead, Elmer B. Edwards, G. A. Palmer, Louis D. Boudrero, of the Bristol conference; Elder William G. Bruce, of the Scottish conference; President John A. Maynes, Sister Selina J. Maynes, and the following named traveling elders of the London conference: H. J. Layton, R. H. Jones, J. Perry Egan, Charles F. Powell, L. B. Merrill, I. S. Campbell, Thomas Peterson, J. D. Barlow, Gilbert Taysom, H. A. Lambert, and J. P. Standage.

The morning session commenced at 11 a.m., by singing, "Thanks for the Sabbath school." Prayer by Elder J. Perry Egan. Continued by singing, "How great the wisdom and the love."

The sacrament was administered by Elders W. H. Pyott and Gilbert Taysom.

President John A. Maynes welcomed all to the conference meetings. He said we had come together to praise God and learn those things which would help us to lead better lives. If we had the right spirit within, that of unity, harmony and love, we could let our prayers ascend to God, that the speakers might be inspired to speak upon those things that would be meet in due season, and which would spiritually strengthen us and enlighten our minds, so

that we could understand the things of God and thus strengthen our testimonies. He spoke of the manifestation of the love of Christ for us, demonstrated in the glorious privileges we enjoy in partaking of the sacrament. We should, he said, examine ourselves before partaking of the sacrament, and see if we have come to the table of the Lord's supper with clean hands and pure hearts and without enmity towards any, being the first to forgive, for in this way we are assured of the blessing promised by our heavenly Father. He said we should pray always for the Spirit of God, for it will protect us from the sins of the world. The Latter-day Saints must preach the gospel by example and not by word of mouth alone. They should illustrate the grand principles of the gospel in their daily lives. If we will do this we shall be the instruments in the hands of God in bringing many to a knowledge of the gospel. God will bless you, and you will become as saviors on Mount Zion with the great Captain of our salvation, the Lord Jesus. The speaker desired all to concentrate their thoughts on God, to draw their wandering minds away from worldly things and give attention to those who should speak unto us, that we might fully enjoy the presence of the divine influence and be built up, going away from these meetings strengthened and blessed.

The North London Sunday school primary class recited in concert the first six verses of the seventy-sixth section of the Doctrine and Covenants.

Elder H. J. Layton gave a brief outline of the work being done in the North London Sunday school. The South London Sunday school kindergarten class recited the names of the books of the Bible and the Book of Mormon.

Members of the Portsmouth branch Sunday school, Elder R. H. Jones, and Sisters Minnie and Lily Cummins, rendered the trio, "We ever pray for thee."

Sister Agnes Neaves, of the Sittingbourne branch, recited the twenty-third psalm.

Sister Ethel Norton gave a brief outline of the Sunday school work in the Watford branch.

Elder Charles F. Powell spoke on the Sunday school work of the Holloway branch. He said that those who were interested in the work were repaid for their labors. He bore a strong testimony to the truth of the gospel, and its power for good in the lives of men.

Elder Thomas S. Peterson made a few remarks. He said that we only pass this way once, and we should all strive to do all the good we can. He said he had always been interested in the Sunday school work, and knew that it had been of great benefit to him. He felt grateful to his father and mother for the sacrifice they were making to permit him to come on a mission, because it had given him a greater knowledge and testimony of "Mormonism."

Elder Robert H. Jones addressed the meeting, stating that the world did not seem to fully understand the atonement, and people at large had no interest whatever in the sound doctrine of "Mormonism." He spoke on the law of tithing and the Word of Wisdom, urging the saints to live them both; they would bring the blessings of heaven down on their heads by so doing.

Singing, "True to the faith." Prayer by Elder I. S. Campbell.

The afternoon session commenced by singing, "Earth with her ten thousand flowers." Prayer by Elder Gilbert Taysom. Continued by singing, "Come, follow me." The sacrament was administered by Elders Jesse D. Barlow and Thomas S. Peterson.

Elder H. J. Layton, secretary of the conference, presented the names of the authorities of the Church, who were all unanimously sustained.

President John A. Maynes then addressed the meeting, welcoming all present. He said that to-day, throughout all the stakes and wards of Zion, as well as in all missions, special services were being held in commemoration of that grand and glorious event of September 21st, 1823, which meant so much to the human family. Ninety-two years ago God gave to His children a manifestation of His great love, by sending from the courts on high an angel to His chosen prophet who was to be the instrument in God's hand in opening the last dispensation, and in fulfilment of the prophecy of Malachi. On the 6th of April, 1830, the restoration of the gospel and re-establishment of Christ's Church on earth was effected. On the 3rd of April, 1836, in the Kirtland Temple, among the heavenly visitors, came Elijah, who, in fulfilment of prophecy, committed the keys unto Joseph Smith, by which the hearts of the children were turned to the fathers, and the hearts of the fathers to the children. The speaker referred to salvation for the dead. He said this principle was understood by the former-day saints, as evidenced by Paul's remarks to the Corinthian saints (I. Cor. 15). Prior to this time, men's minds had given little thought to their kindred, but as soon as the keys were restored, one of the leading nations, namely England, passed laws for the proper registering of births, deaths, and marriages, and the gathering together in one place of these valuable records. He urged all the members to take an interest in this work; to gather together all the information respecting their kindred, and to become active in collecting their genealogies, to enable them to do the work for their dead, for this is a duty devolving upon all Latter-day Saints. We shall indeed be overwhelmed with sorrow and regret when we go hence and our kindred upbraid us for our careless neglect in this important matter, which kept the prison-house closed upon them, thus preventing their progression. He said there was no time to be wasted, for those who had gone before were anxiously waiting for this ordinance to be performed, that they might be saved. Those who will make the effort along this line will find the work both

pleasant and fascinating, for it is a work of love that fills the heart with joy. The speaker bore a strong testimony to the truth of the gospel, and said we should live such lives as will enable us, by adhering to the gospel teachings, to give a good account of deeds done in the body. Where much is given, much will be required, and through the gospel we should be blessed and be a blessing unto others.

President Henry M. O'Gorman, of the Liverpool branch, then addressed the meeting. He said he was pleased with his visit to London, and expressed his pleasure at having the privilege of bearing his testimony to the divinity of this great work. He said if it were not for the blessings of God, we would still be in darkness. He told of how he had been brought through a serious illness by the administration of the elders of the Church, and said he wished to confirm the remarks of President Maynes on the necessity of baptism for the dead. He spoke of a brother who was killed in battle, and for whom the work in the Temple at Salt Lake City had been done, and from that moment he had been filled with joy. He spoke of the divine mission of the Prophet Joseph Smith, and said that he was indeed God's chosen instrument in restoring to earth the gospel, with all its gifts and blessings. He said that if only the people would repent and turn to God, He would show them the way out of difficulties, such as we are in now, of wars and contentions. He said that while these wars are being waged, there is but one message to be preached, and that is the gospel of Jesus Christ, and that is being preached by those who come from that despised state of Utah. He said that since he had been in the Church and mingled with the missionaries in the mission field, it had strengthened his faith.

A solo was rendered by Elder W. H. Pyott.

President Maynes announced that immediately after the meeting a baptismal service would be held.

The meeting closed by singing, "We thank Thee, O God, for a Prophet." Prayer by Elder W. H. Pyott.

The evening meeting commenced by singing, "High on the mountain top," and prayer by President Henry M. O'Gorman. Singing, "God speed the right."

President John A. Maynes welcomed those present, and introduced Elder J. M. Sjodahl as the first speaker.

Elder Sjodahl, after a few preliminary remarks, expressing his appreciation of the privilege of attending the London conference, said his thoughts had taken him back to the time when he, as a young man, had had the opportunity of attending Regents' Park College, where he, in company with others, had enjoyed the privilege of studying the Scriptures under the direction of the late Dr. Joseph Angus, a man of great learning and eminent piety; and, on Sundays, to listen to that great preacher, C. H. Spurgeon,

(*Continued on page 622.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 30, 1915.

EDITORIAL.

UTAH AS SEEN BY VISITORS.

ELSEWHERE in this issue of the *Star* we publish extracts of addresses delivered in Salt Lake City by ex-President William H. Taft, ex-Senator Bailey, of Texas, and other prominent Americans, at a recent gathering of the *American Bar Association*, held in Utah's famous capital. We hope our readers will find them interesting, and call the attention of their friends to the sentiments expressed on that occasion.

Here in Great Britain, as in some other parts of the world, an impression prevails that Utah is a moral pesthole, and that Salt Lake City is a stagnant pool in which disease germs multiply. Some more than commonly dense ignoramuses here are responsible for the opinion that Utah is in a state of rebellion and constant defiance of the government and the law. We wish they could have heard the speakers at the annual convention of jurists, and witnessed the cordial intercourse between the prominent men of the nation and those of the state of Utah, and of the Church of Jesus Christ of Latter-day Saints. Ex-Senator Bailey and ex-President Taft praised Senator Smoot in most generous terms, and Mr. Taft did not hesitate to say that there were many reasons for his *friendship* for Utah. It is safe to say that if even half of the tales told by the anti-"Mormons," and inspired by the same kind of fanaticism and bigotry that were rampant during the rule of the "holy" Inquisition, were true, a gathering such as that of the *American Bar Association* could not have been held in Salt Lake City; nor would such speeches have been heard there.

Those who know the Utah elders who are preaching the gospel in the world, notice their open and frank faces, their refined manners, their free and commanding bearing. They are conspicuous for these characteristics wherever they go. What is the reason? They come from a place where the gospel of our Lord is a power. They were born and reared in an atmosphere of liberty, truth, and moral purity, and they bring with them an influence due to their surroundings. People who pass through Utah, or stay there as guests, come under the same influence, and they feel that it is good to be there.

J. M. S.

MIXED MARRIAGES.

In the churches founded by the apostles of our Lord, in the beginning of our era, there were, naturally, some men whose wives did not belong to the church, and some women whose husbands were not of the faith. In some instances the entire household had believed and been baptized, but frequently the family was divided, by one of its members accepting, and another rejecting, the gospel. The question then arose, What are the duties of the church member toward the husband, or the wife, outside the covenant?

At Corinth this question seems to have caused some perplexity. Among the Jews a very high value was placed upon the married state, while pagan philosophers were inclined to depreciate it, and the Corinthian saints were evidently involved in a serious controversy between these two tendencies. Some of them thought it their duty to withdraw from association with an unbelieving husband, or wife, as from something unholy and unclean, while others held that their marriage vows should be kept sacred. Naturally, the first mentioned view, when carried out, caused a great deal of trouble in the families affected by it, especially when a mother abandoned husband and children, and if that practice had become general, Christianity would, indeed, as its adversaries falsely alleged, have been a menace to the state. The Corinthians, therefore, decided to send a letter to Paul, the apostle and founder of the Corinthian branch of the Church, and ask for the word of the Lord on that, to them, so perplexing but important question on the duty of married persons toward each other. The reply of Paul is recorded in I. Cor. 7: 10-16.

In this passage Paul first reminds the Corinthians of the word of the Lord, as recorded in the gospels, concerning the inviolability of the marriage vows. "Let not," he says, "the wife depart from her husband," and "let not the husband put away his wife." And if a wife depart from her husband, "let her remain unmarried." This accords with our Lord's teaching on that point, "If a woman shall put away her husband, and be married to another, she committeth adultery." The pagan Greeks and Romans entertained different views. At Athens the husband could dismiss his wife at will. Failure to bring forth children was a ground for divorce in Sparta. In Rome the theory obtained that the lack of affection was sufficient to dissolve a marriage. These errors Christianity undertook to correct, in the interest of public morality and the stability of the state. Hence the emphasis Paul places on the marriage vows. The union of man and woman should be eternal. There must be no separation for trivial, or frivolous, causes. This, the Apostle says, is the teaching of the Lord (Compare Matt. 5: 32; 19: 9; Mark 10: 11, 12; Luke 16: 18).

As regards the application of this general principle to special cases, Paul gives this advice: "If any brother hath a wife that

believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him." If the unbelieving husband, or wife, however, insisted on separation, no obstacle should be interposed. "Let him [or her] depart." And in that case, the divorced husband, or wife, was at liberty to re-marry. "A brother or a sister is not under bondage in such cases" (verse 15).

The reason why Paul advises the believing wife, or husband, to continue to live with the unbelieving partner, if the latter so desired, is worthy of notice. We read, "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband." That is to say, when one of the partners in the marriage union is converted, cleansed, and purified through the acceptance of the gospel, that affects, to some extent, the other partner, too. "The Christian sanctity," as one commentator remarks, "affects even the non-believing partner in a marriage, and so passes over to him that he does not remain a profane person, but, through the intimate union of wedded life, becomes partaker (as if by a sacred contagion) of the higher divinely consecrated character of his consort." So intimate is the union between husband and wife. If, the apostle continues, this were not so, your children, too, would be unclean. If the unbelieving husband, or wife, were unclean, so that a believer could not live with them, he would have to cast off the children, too; but the children are sanctified by the conversion of the father, or the mother; they are, in that sense, holy; the unbelieving wife, or husband, is similarly sanctified. The faith, prayers, and holy life of the converted husband, or wife, is an influence for good throughout the entire household.

One more reason why the Church member should not depart from the unbelieving partner is stated in these words, "For what knowest thou, O wife, whether thou shalt save thy husband? Or, how knowest thou, O man, whether thou shalt save thy wife?" The Apostle seems to argue thus, The married life calls for the greatest love and self-sacrifice. Should the believer in the Lord desert the home at a time when he, or she, is in a position to work for the conversion and salvation of the unbeliever? On the contrary, stay and endeavor to save them. Who knows but that success may crown an earnest effort? The very possibility of success should encourage to further effort. God has called us to peace (verse 15), and everything should be done by us to promote harmony, good will, and happiness, as far as consistent with faithfulness toward God and the truth.

There is in this passage both encouragement and consolation to faithful Church members in our own day and age, as well as in former ages, whose lot it may be to have an unbelieving husband, or wife. There is encouragement to the faithful performance of

every Christian duty, and particularly to the exercise of that love, forbearance, patience, and humility which is peculiar to a true disciple and follower of the Master. There is consolation in the knowledge that a genuine Christian life in the home can never be wholly without effect upon the family. Christian conduct is like the light that shines in a dark room. The word of God warns Church members from marrying outside the faith, for the obvious reason that unity in worship is most desirable in a home; but where the marriage is contracted, the duty of the believer is to remain faithful in all things, and to try, through faithfulness, to win the unbeliever for the Master.

J. M. S.

TO WHOM IT MAY CONCERN.

In reply to inquiries on emigration, I desire to say that no emigrants will be booked from here, under the auspices of the Church offices, until further notice is given.

Secretaries of conferences in the British mission are requested to send the minutes of the conferences to the *Millennial Star* office as soon as possible after the meetings are held, in order to facilitate their publication. They should be in the hands of the printer on the Tuesday, or Wednesday, following conference Sunday.

Hyrum M. Smith.

PROMINENT JURISTS VISIT UTAH.

Salt Lake City is a great convention city. The big organizations of the United States are delighted when they can hold their annual gatherings there, for they know that the city is located in a singularly beautiful spot; that the climate is invigorating and healthy; that hotel accommodations and conveniences for large gatherings are exceptional, and that the people are hospitable. Among the influential organizations that have held conventions in the beautiful capital of Utah in recent years are *The Grand Army of the Republic*, and the *National Education Association*. This summer the *American Bar Association*, which counts among its members the most distinguished jurists of the country, met there. Among the men of world-wide and national repute present were Judge William H. Taft, former president of the United States; Joseph W. Bailey, former United States senator from Texas; Alton B. Parker, former chief justice of the supreme court of New York state, and presidential candidate in 1904; O. W. Carter, justice of the supreme court of Illinois; Ira E. Robinson, chief justice of the supreme court of appeals of West Virginia; P.

C. J. De Angelus, justice of the supreme court of the state of New York; Charles S. Lobingier of Shanghai, China, judge of the United States district court; Andrew A. Brace, justice of the supreme court of North Dakota; Thomas C. McClellan, justice of the supreme court of Alabama; Charles N. Potter, justice of the supreme court of Wyoming; W. N. Miller, justice of the supreme court of appeals of West Virginia.

On the 19th of August, last, a banquet was given at the Hotel Utah, the most gorgeous hostelry between Chicago and San Francisco, and erected by "Mormon" enterprise. The dinner, the papers say, was a brilliant affair. Ex-president Taft was among the speakers who paid a glowing tribute to Utah and her people. Some extracts from the addresses will, it is believed, be of interest to the readers of the *Star*.

Henry D. Estabrook, of New York, the toastmaster, said, in part:

"Through three days of jumbling, rumbling, and sightseeing I have been here. I do not know whether to say to this association the word Kismet or Mizpah. The hospitality which has greeted us has been large and generous. The skies even seemed to smile in union with the hearty western welcome. The horizon has seemed far distant, and we have been in a dream of love and fancy since coming here amid the beautiful valleys and the beautiful mountains. We have seen more real estate than we ever dreamed existed, and we hope with the Utah members that it will be populated. We have seen lands, more lands than nature knew what to do with, and it stood them on end to be as scenery; we have seen the lake where the submarine cannot sub, and we have seen the people who have conquered these things. What more should we ask?"

Peter W. Meldrim, the retiring president of the association, in his address, paid this tribute to the founders of Utah:

"Utah, its conservatism, its institutions and its progressiveness, will live forever, with the history of the sturdy power and strength which founded them."

Ex-senator Bailey, of Texas, said that he felt that he was the father of the state of Utah, having been the chairman of the committee that recommended its admission. He praised Senator Smoot and Senator Sutherland for their work in the senate.

From ex-President Taft's address the following is quoted:

"When Senator Bailey says that he is responsible for Utah coming into the Union, there is no greater act in his whole official life. This is a great state. It gave me great pleasure as a member of the executive committee, to vote to come to Salt Lake at this meeting of the Bar Association. Sometimes it is improper to allow personal feelings of gratitude to influence us. But when that feeling arouses only the motive of the truth, it is all right to let the truth influence us. It is true that this is a great country out here. This gem city set here between the hills, after traveling through the most God-forsaken country that God ever made, comes as an inspiration to you. Utah is greater than most

states, because in its greatness in every way it shows the power of man, and industry and self-sacrifice."

A brilliant gathering was also held at the Newhouse Hotel, a palatial building recently opened to the traveling public, and which owes its existence to one of Salt Lake City's enterprising and public-spirited citizens, Mr. Samuel Newhouse. This gathering was under the auspices of the Bonneville Club. Ex-president Taft was the principal speaker, and, referring to Utah, he complimented the State on its progress, and said that he was pleased to come to Salt Lake City, which he has visited three times. He said there were many reasons for his friendship for Utah besides his close friendship for the state representatives in Congress. He added:

"I want to congratulate you on the good sense you have followed in sending your delegates to Congress. I do not know of any place where long service gives so much as in the United States Congress. Utah has manifested good sense in seeing well to the re-election of its delegates to Congress. I do not say this out of my close friendship for your representatives. The principle should be carried out by those charged with the selection of the officers for these two bodies in Congress. It is a silly policy, as I might say, of sending a 'freshman' each time, as is practiced in my own state. There is no state in the Union that has better representatives than Utah. You have the greatest members in the councils and on the floor. Senator Smoot is as well informed as any man who sits in Congress, and there is no better lawyer in Congress to-day than Senator George Sutherland. I think I am impartial when I say they are qualified as very few members of Congress are."

These extracts indicate the general sentiment toward Utah, the people there, and representatives in Congress, among all intelligent men and women. And they are, after all, the only ones whose opinion is worth anything.

J. M. S.

IN THE SERVICE OF THEIR COUNTRY.

Elder H. Le Roy Frisby, in a letter dated September 14th, this year, says that word has been received that Brother James Benjamin Ward has been killed while serving his King and country, on September 1st, 1915. Our correspondent further adds: "Brother Ward was ever faithful in the discharge of his duty, and indeed we can say he was a faithful Latter-day Saint. He was born in Leicester, Leicestershire, October 14th, 1892, and was baptized on May 18th, 1907, by Elder James H. Gilbert. He joined the army shortly after the outbreak of the war."

Elders David E. Roberts and W. F. Smith, of the Carlisle branch of the Newcastle conference, in a communication dated September 18th, 1915, report the death, August 14th, 1915, from wounds re-

ceived while serving with His Majesty's forces in the Dardanelles, of Brother Thomas Skinner. Deceased was baptized July 17th, 1914, and was a faithful member of the Church.

MINUTES OF THE LONDON CONFERENCE.

(*Concluded from page 615*).

in the Metropolitan Tabernacle; and others. Those were, indeed, happy days. Now, the speaker said, I am in this wonderful metropolis of the world again for a few hours; but this time I come as an elder of the Church of Jesus Christ of Latter-day Saints, and my desire is to testify to you and to all men that the Lord has again established His Church on earth. The speaker, referring to the promise that the Savior would return "in the same manner" as He ascended from the Mount, said that promise has been fulfilled. Our Lord came "in the same manner" to the Prophet Joseph, in answer to his prayer. He came, further, to the Kirtland Temple. He is also going to come to judgment, and it appears that all the signs indicate that the hour is at hand. Speaking of the opposition the elders meet in the world, he related some absurd stories told, in print and otherwise, about the Baptists, when their missionaries first came to his native town in Sweden. Equally absurd tales, he said, are told of "Mormon" elders to-day in England, which only goes to show how dense the ignorance is when it comes to spiritual things. The speaker then explained that the time will come when our Lord shall establish His kingdom on this earth. Then there will be peace, universal prosperity, and knowledge. Weapons of war shall be converted into agricultural tools, and there will then be plenty for all God's children. The human race shall be saved, through acceptance of the gospel, from sin and all its consequences, including error, sickness, poverty, and even death. The speaker urged the saints to keep the commandments of the Lord, in order that they may be witnesses, indeed, to the restoration of the truth in its fulness.

A solo, "Abide with me," was rendered by Sister Pugh.

President Hyrum M. Smith was the last speaker, and addressed the meeting at length. In the course of his remarks he said that the English pulpit and press had the reputation of treating every question with open-minded fairness. However merited this reputation might be, it certainly was not true with respect to "Mormonism," and the elders of the Church of Jesus Christ of Latter-day Saints. For many years it has been the habit of ministers, and editors, and newspaper writers, to denounce and condemn the Latter-day Saints, by making the most false and wicked charges against them, and then positively refuse to hear and publish anything offered in their defense. Such a course was entirely foreign to the spirit of justice or fairness. We are often accused of the

most absurd and impossible things, which a very few moments of careful investigation would convince any honest speaker or writer were utterly false. The time, he said was rapidly approaching when the present methods of the opponents of the Church would be resented by all intelligent people, who would brand the users of such unfair means as wofully ignorant, and cowardly as well. Some people deny our right to the name "Christian," while others accuse us of being too serious about the religion of Jesus Christ. President Smith said the Latter-day Saints were glad to be charged with being serious about their religion. Their religion was a serious matter, for the very salvation of the souls of men depended upon the manner this religion was lived. God had revealed this religion to Joseph Smith, and the saints had received the witness of its truth through the gift and power of the Holy Ghost, and all men might receive the same testimony by obedience to the requirements of the gospel. The "Mormon" elders had been sent of God, and were divinely authorized to declare the gospel restoration through Joseph the Prophet, to all the world, as preparatory to the coming of the Son of God, whose coming was near at hand.

Closed by singing, "The Spirit of God like a fire is burning." Prayer by Elder L. B. Merrill.

On Monday morning, September 20th, 1915, a priesthood meeting was held at "Deseret," where much valuable instruction was given by President Hyrum M. Smith and others.

H. J. LAYTON, Secretary of Conference.

RELIEF SOCIETY CONFERENCE.

A CONFERENCE of the Relief Societies of the London conference was held at "Deseret," 152 High Road, South Tottenham, London, N., on Wednesday evening, September 22nd, 1915. There were present: President Ida B. Smith of the general board; Sister Selina J. Maynes; Sister M. Wray of the Liverpool conference; President John A. Maynes of the London conference, and President H. M. O'Gorman of the Liverpool branch.

The meeting was well attended, and splendid reports were given by the sisters of work done in the various branches. Much instruction, encouragement, and advice were given by Sister Smith. The reports show all the branches in a good condition, and much being accomplished to help the poor and needy.

H. J. LAYTON, Secretary of Conference.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held in the Latter-day Saints' Chapel, corner of Ellesmere and Lyons Road, Sheffield (Sheffield conference), Tuesday, September 21st, 1915, when two souls entered the fold of Christ, Elder Parley P. George officiating.

On Sunday afternoon, September 19th, 1915, a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, when twelve souls were added to the fold of Christ, President John A. Maynes and Elders J. Perry Egan, I. S. Campbell and Howard J. Layton officiating.

Arrivals.—The following named missionaries for the British mission arrived as follows: per s.s. *St. Paul*, September 12th, 1915, John Holmes, Salt Lake City, Utah; George A. Simkins, Eureka, Utah; George Brooks, Jr., St. George, Utah; per s.s. *New York*, September 19th, 1915, John M. Brown, Roy, Utah; George Mortimer, Rexburg, Idaho; Israel C. Barlow, Bountiful, Utah; George William Perry, Vernal, Utah; William W. Kent, Salt Lake City.

Appointments.—The missionaries who arrived for the British mission September 12th and 19th, respectively, have been appointed to labor in the following conferences: John Holmes, John M. Brown, Sheffield; George A. Simkins, George Mortimer, George W. Perry, Scottish; George Brooks, Jr., William W. Kent, Irish; Israel C. Barlow, Manchester.

Transfers.—The following named elders have been transferred from their fields of labor as follows: Ernest M. Greenwood, London conference, to succeed Matthew F. Noall as president of the Bristol conference; John G. Hancock, Newcastle to Bristol; Samuel C. Gerrard, Nottingham to Liverpool; Thomas Peterson, Liverpool to London; Jesse D. Barlow, Bristol to London; Harold A. Lambert, Liverpool to London; Gilbert Taysom, Nottingham to London; James R. Standage, Norwich to London.

DIED.

WRIGHT.—At Nuneaton (Birmingham conference), September 4th, 1915, Harry Wright. Deceased was born February 2nd, 1875, at Newport Pagnall, Buckingham, England, and was baptized a member of the Church November 20th, 1908, by Elder Charles D. Brown, at Coventry, Warwick, England. He died a faithful member of the Church.

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